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AMERICAN ADDRESSES

1916

AMERICAN ADDRESSES

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BY

HUYSHE

LORD BISHOP OF WORCESTER

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TO THE
PRIMATE OF ALL ENGLAND
AND THE
PRESIDING BISHOP OF THE AMERICAN
EPISCOPAL CHURCH

PREFACE

IN the autumn of 1916 I was sent by the Archbishop of Canterbury, along with Bishop Montgomery, to carry the greetings of the Church of England to the Episcopal Church of America assembled in the Triennial Convention at St. Louis.

This led to hearty invitations from all parts of the States to speak and preach. Time allowed me to accept only about half of these. Then some American friends asked that a few of the addresses should be published as a remembrance.

As they were given in places widely apart, some of the ideas and phrases are repeated.

Here, then, comes the little book, and if it may be taken as a token of my gratitude for an hospitality that was as full as it was delicate, I shall be less shy of my production.

HUYSHE WORCESTER.

*Hartlebury Castle,
Christmas, 1916.*

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AMERICAN ADDRESSES

I

ADDRESS IN REPLY TO THE HOUSE OF BISHOPS AMERICAN CONVENTION, ST. LOUIS

RIGHT REV. BROTHERS,

I thank you for the cordiality of your welcome, which, in spite of certain personal words which were all too kind, I do not accept for myself. You have extended your hands to our great Primate of Canterbury, to the Archbishop of York, to my brother Bishops and to the Church of England at large. Your words shall go on to them and they will be gratefully and affectionately received.

We in our turn greet you, our Sister Church, which speaks the same tongue, and holds the same Faith.

Your venerable President spoke with enthusiasm of the American Church, of its indepen-

dence, and of its hopes. He need never wait long for an echo from our shores to such statements : the same enthusiasm for your vocation, the same insistence on your independence, the same hopes for the future of your service to your country have always been in our hearts and often on our tongues. It was out of respect to those very attributes that our Chief and our Brethren bid Bishop Montgomery and me to brave the Atlantic and its submerged perils so as to lay their tribute at your feet.

If I may say anything in reply, it will amount to this, that I stand among brethren and I know their cares. For a quarter-century I have been in the inner working of Church life and I know the difficulties, and that they were never graver than now.

The momentous movements of thought and faith and practice, vibrating everywhere as men under the call of God to-day look for a strong, practical, virile religion, put great responsibility on those who are placed where you and I stand. Men asking for a new life in God are apt to turn almost fiercely upon some of their former usages, condemning as useless what perhaps has only been so because they themselves have never used them, demanding new method, new teaching, new forms

of worship, new unkept and heady wine to be thrust into the well-worn bottles, and we have to guide, to encourage, to temper their aspirations, without losing any soul which seeks after God. It is not an easy task, but we will not complain; we will remember that when the temple was opened in Heaven there were thunderings and voices.

But what we do need is much and frequent grave thought and counsel, making for unity, among the Bishops themselves. We who are Diocesans rightly preserve the independence of our Dioceses, but we can never obtain full wisdom or the force which comes with unity unless we are much in council.

We will no longer think of Canada, or of England, or of America, or of Africa, or of Australia, or of India as standing alone—in any sense as claiming individuality. Alone in some respects they must, for geographical or racial reasons, stand, but, please God, none will ever lose touch as members of that body wherein if one suffers the others suffer with it.

How shall we keep touch? Not by insistence on rigid similarity in things which are not essential; we will remember that there were Gallican and Spanish uses when Western Christendom was

undivided; still less by any dreams of centralization and organization. We can learn from Rome what the spiritual loss may be when one See lays itself out to compass power over the rest, but we can achieve that touch, methinks, by frequent counsel, by common aims, by caring for the links of a common origin, and we are strengthening those ties by our contact now.

I have spoken as Representative of the Church of England. Will you admit a personal word, and I have done?

Long ago I graduated from the College of which I am now an honorary Fellow—Emmanuel College, Cambridge. It was the nursing mother of Harvard and the intellectual and theological helper of New England. At that time I was offered a choice of six months' travel in the Old World or the New; it was perhaps natural that a boy from so classical a school as Winchester should choose to see Rome, to hear the yellow Tiber rush, and tread the road to Brundisium; so I missed what you had to teach.

But now, at the end, I have gravitated after all to the New World. I come to sit and hear your Church, to feel the grip of the friendly hand, and the cheer of the friendly voice of you, my brother Bishops, in your strong and stirring land.

II

ADDRESS IN ANSWER TO THE WELCOME FROM THE BISHOPS, CLERGY AND LAITY OF THE CONVENTION

BRETHREN OF THE CLERGY AND LAITY,

Very gratefully and proudly do I accept your words of welcome, given not to me personally (although I shall never forget the personal touch in your address), but to the Archbishops and Bishops of the Provinces of Canterbury and York, of whom I have the honour to be the momentary representative.

When the House of Bishops yesterday accorded me a like welcome, I told them how, in my early life, by the advice of Professor Fawcett, I had nearly come to America to learn the arts of citizenship. I was thinking the matter over, when I fell in love with Holy Orders, and the moment passed. Now in my old age the dream of youth is fulfilled, but, as so often happens, in a different way, and I come now to see indeed your country

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of many wonders, and still learn citizenship, but more especially to learn and advocate the comradeship of the greatest community on earth, the Church of God.

There is one study which particularly holds me, and that is your management of Church Councils and Conventions. Ever since my schoolmaster and spiritual father, George Moberly, Bishop of Salisbury, put out at Oxford his Bampton Lectures on the ministration of the Holy Spirit, I have never lost a sense of the importance of the deliberations of the Church in Council when it had invoked the aid of God the Holy Ghost. He reminded the Established Church of England whence its real authority came: namely, not from its establishment, but from its possession of the Powers of the Holy Spirit. It is clear that you have grasped this truth; you have not been content with gathering the Bishops or the Priesthood alone, but you recognize that the faithful laity are also partakers in the authority pertaining to the whole body of the Church in Council.

The age in which we live will, I believe, be held historically as one which re-learnt the doctrine of the Holy Ghost. For us rather slow-moving people in England the progress has been remarkable in the direction of His action in council. In

the lifetime of men whom as a youth I knew, there was no existing Church Council, for Convocation had been politically drugged to sleep. Only thirty years ago an English Bishop, on appointing a Rural Dean, said, "I appoint you, but you have no duties; in any case you are not to call the clergy together to talk, for on such occasions they only talk nonsense." Compare this with the brisk and growing conciliar life in England, with the vision of real parochial, ruridecanal, diocesan and provincial conciliar action, and your own great Convention, and we can see how God the Holy Ghost is leading us back to primitive conceptions of what the Church of God means.

We should have moved even more quickly if we as a Church had had unfettered legislative power, but the freehold of our clergy in their benefices, the ancient vestry rights constituted for temporal purposes, the interlacing of ecclesiastical and civil law, the loss of our cathedrals as the central workshops of our Bishops owing to the defensive entanglements and entrenchments which have been allowed to grow up around them, these and much else have made our progress as a militant Church and as a disciplined Church very slow, and not always very sure.

You may have read the recent report of the

Archbishop of Canterbury's Committee in which proposals are made for a more reasonable autonomy, but the problem of self-government along with the existence of establishment is not an easy one.

Here in America your course is plainer, and while I, for one, realize here more clearly than perhaps I did before I left England how great an asset in evangelization of any nation the status of establishment is, I can see that you have made achievements which we shall do well to study. Thus every day on this side of the Atlantic teaches me how valuable an extended counsel influenced by the Holy Spirit would be, and of how great value to us—and may I add also to you?—would be a closer comradeship between our sister Churches, and more frequent interchange of thought one with another in which each might learn something to attain and something to abandon.

But now allow me to touch on another matter which at present occupies our attention increasingly, and on which you have in your Conventions something to tell us. I mean Church Finance.

We have our ancient endowments, you have your system of voluntary offering, and central funds. With us endowments are both good and

bad. Bad when they lead the present generation to forget that it, too, has an obligation as great as that of our forefathers to make sacrifice for the support of God's ministry. Bad again because even if we pooled all our endowments and meted them out in equal portions we should still have very inadequate stipends to offer, while we should have given away the few which were adequate. But good inasmuch as they secure an honest teacher against the temptation to play for popularity, and fortify him against the arbitrary interference of any strong-willed, strong-pursed member of his so-called flock.

Forgive me, brethren of the laity, if I say that one of the greatest dangers to religion is a desire to run a successful Church. Few clergy are the better for being popular, few churches are the purer for an aim to be successful, as men count success. Perhaps in these days one of our greatest needs is a Church which clearly proclaims the truth of God, and interprets with definiteness His dealings with mankind in judgment as well as mercy.

If so, we need a Priesthood forgetful of self, absorbed in its calling, fearless of man, but fearing God.

To secure this our clergy must not be too

dependent on those whom they have to teach. Human nature is at a disadvantage if it can be starved into smooth prophesyings. So we clergy need, and must have if we are to be independent, a livelihood which is independent of pressure. This is a layman's question, because the laity would be the first to suffer spiritually from a subservient clergy.

On the other hand, there is a danger of too great independence. We clergy must not be lords of God's heritage; we have constantly to guard ourselves against priestly assumption, against confusing the greatness of the office with the greatness of the man. We have to remember for ever that a priest must be lowly if he is to stand before his Master, and that his greatest honour is to be a servant.

Thus the problem is how to secure independence and yet guard against the evils of independence. Probably it would be best solved by a combination of your system and ours.

We hope in England that some solution may come through our central Board of Finance, but as yet I confess we do not see our way very far. Perhaps your Board of Missions may show us how to maintain the independence of Diocesan action, which the faults of the Papacy have taught us to

safeguard, and at the same time to take advantage of a strong central purse.

But, Right Rev. and Reverend Fathers and faithful laity, I must pass from such questions. I could not stand here to reply to your gracious welcome without touching the things which so deeply move us at home in the great war which is searching us to the bone, for you have never shown us your brotherliness of blood and faith with such acceptableness as you are doing now in your fellow-feeling for what we have to bear and to achieve.

I am not here to touch politics for one moment. I can believe that Americans may not have approved of every move which we have had to make in our most complicated issues of war on sea and land and air, of war in the market, and war on behalf of principle.

But one thing is clear: you have always stood for justice, for humanity, for freedom, for self-government, and for the dignity of States. Well, these are the principles which seem to us to be of so much value that they justify men of peace in supporting the cause of war.

Yet it is a higher level still that I would reach to-day.

If you were in England now you would be

stirred by at least one thing : I mean the great increase of seriousness. Two years ago we had drifted very far. The value of wealth for wealth's sake and for what it would buy, apart from how it was obtained and how our fellow-men suffered in the making, had become too dominating.

The morals of the home and of society were fast weakening. Facilities for divorce, deplored by those who knew their working, were widely advocated, the root doctrines of the Faith were being impugned. The sins of the world and of the flesh and the devil were more openly flaunted than, in my long life, I can remember. God in His mercy has used the horrors of war, which He, in His absolute perfection, cannot desire, to recall us to the things which made your race and ours great ; and what were these ? Our determination to do our duty towards God and our duty towards man.

I do not say that this seriousness has yet produced any wide return to definite faith, but it has opened the door.

Into this door the American and English branches of the Apostolic Catholic Church can enter if they will, and in so doing they are assured of the guidance of God's Holy Spirit.

True, as your venerable President said yester-

day, the American Church must be American. He would be a very foolish observer who thought otherwise. Canterbury has no desire to assume a Papacy, and could not if it tried. But there is a linking of national Church with national Church in unity of doctrine, and in the pursuit of mutual trustfulness, good-will and co-operation, which is stronger than the links of Rome, because unity of purpose is stronger than the unity which comes of discipline.

What might we not do together in the development of Anglo-Saxon-Celtic civilization and progress !

Only we must aim together at the highest ends. In Church affairs we must not look for earthly power, for popularity or wealth ; we must aim at no less than the acceptance by the world of the mind of God, which is the only true ideal ; and for this we must be prepared to make sacrifice.

Reverend Brothers and faithful Laymen, I must ask your pardon for keeping you too long, but the vision which I see of a world lifted to its best by the teaching of God, and of the English-speaking race as His agent, is of so great sublimity and inspires so thrilling a hope that I thought you would allow me time to lift one corner of the veil.

Grant then, O God, to the members of our two

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Churches the spirit of wisdom and understanding, of counsel and ghostly strength, of knowledge and true godliness, and, in view of judgment to come (which we are so apt to forget), the spirit of Thy holy fear.

III

NEW YORK CATHEDRAL

A SERMON

“ We will go with you, for we have heard that God is with you.”—Zech. viii. 23.

MANY thoughts crowd on me as I stand in this cathedral of the great city of New York.

There is a personal one which you will, I know, forgive your guest touching, because it has its bearing, as an example, on the unity of the Church of England with that of America, which we in the older country cherish as sacred.

Twenty-five years ago, this very week, I was consecrated Bishop of Southwark in St. Paul's Cathedral by Archbishop Benson of Canterbury. A quarter of a century of incessant interest in problems of Church and People pass away, and without sense of break or incongruity London Cathedral changes for New York Cathedral and you allow me to keep the anniversary and celebrate the Eucharist here. The event is humble and personal in itself and of no general interest, but it serves to point a moral.

I find myself dreaming of the wondrous things which might come to pass if these two Churches—nay, these two nations, yours and mine, which are so closely allied in race, in language and in sentiment, agreed to work together in head and heart and hand for the nobler side of civilization, and for the triumph of those eternal principles of faith and conduct which are found in the teaching of the Lord Jesus Christ.

Look at it either way.

We in England are facing problems which for ever change, arising from strivings between things old and new. We have, if we be patriotic, to build a greater and more faithful nation upon a great past. If so, we shall be lacking in insight indeed if we do not keep in view the trend of the race on this side of the Atlantic, for here we see a more rapid and untrammelled development than ours; we see fine things done which we may do, and others done which we should leave undone.

And so it is with you. You look on the old past which is yours as much as ours. Shakespeare is your poet and philosopher as he is ours, and those of you who know my diocese, love my Warwickshire lanes and fields and my Stratford-on-Avon as much as I do. You study

our Parliamentary origins, you understand the spirit of our laws, you still carry on the old municipal traditions, and as you look back you trace the springs which have flowed out to make a freedom-loving race—yours and ours.

Thus, while neither we—neither you nor we—can stand still, because the very vitality of what we are presses us onward, and the future springs from the past and history never repeats itself, yet it is impossible for you to forget your English beginnings or we our pride in your achievement.‡

There is nothing like it in the rest of the great world, this common origin of two great peoples, free yet linked, keeping with the unity of language and of many a custom, a fresh and healthy diversity.

That is why an individual Englishman like myself dares to use the coincidence that he keeps his quarter-century anniversary in your cathedral as an illustration of deeper things, and, casting his eyes onwards, sees a vision.

And what vision do I see?

Do you remember how Archbishop Benson once said that he believed that the unity of Christendom, for which we ever pray, would in God's time be accomplished by the Anglican

American Church, standing as it does for primitive Apostolic Catholicity between the Latin Church, with its accretions, and the more modern bodies which have denied themselves some of their Catholic heritage, as I think, to their spiritual loss? The thought that the body to which you and I belong may be God's instrument to interpret the religions on each side of us to one another is, indeed, a great and pregnant one, and should inspire us to shake off arrogance and self-seeking if only we may gain their trust and bring them into unity.

But here comes our task.

If this is the mighty and glorious destiny for our Apostolic Church, we must hold together by means of those strong links of work and aim and sympathy which have ever been stronger than any disciplinary ties. Can we do this? I dream that we can.

Certainly in Europe the anxieties of the war, and the compulsion, which has come to us all there, to be up and doing in mutual service has brought us together in a way which seemed hopeless two years ago. The chaplains at the front tell us of this and we at home see it.

The drawing together is sane and healthy. It is not that we are washing down the edges of

our convictions, by a system of undenominationalism, which would be neither sane nor healthy. No, we are, on the contrary, learning daily the importance of strong and ruling religious convictions.

For, look—our very war is on behalf of convictions, and we are no more likely to be satisfied with platitudes on the deepest of all convictions—namely, the relation of God to man, than we are content to accept fine speeches in lieu of treaties and engagements.

No, we shall not touch the strength of Christianity or find unity on such terms, but we are learning what mutual respect for strong convictions, other than our own, can do, and in the process we shall (please God) find how near we have been all along, and how much greater were the points of agreement than those of disagreement.

But, look again.

Is God helping us this way by the drawing near of the great Church of the East through our alliance with Russia? Our eyes have been opened to the way in which spiritual things are the greater realities of a Russian's life, and how large a part chivalry plays in a Russian's nature. We are seeing, also, how those two qualities can

counteract the materialism which is our bane in the West.

Are we watching the dawn? Is even now the light showing us the path to unity? If so, much may depend upon the faithfulness and the mutual affection and co-operation of the Episcopal Churches of the Old and New Countries which speak the same language and hold the same Faith.

But, brethren—for what purpose do we need such co-operation?

For any triumph of any Church? God forbid. We need it for the universal triumph of the better life which the forcefulness of a united Christendom could bring.

I spoke at the outset of the ever-changing problems of any vigorous race, especially of yours and ours, as we pass along from age to age.

Look round on England and America—upon our glories—yes, but also upon the shame of our grosser sins, our money worship, our contempt of the binding forces of the Faith, our forgetfulness of the majesty of God and His real ownership over us, and then say how splendid would be the reward of a Church which, in self-sacrifice, in abandonment of all attempt to be successful

as the world counts success, brought about the uplift of the world's character by the teaching of the only perfect man, Christ Jesus our Lord.

Forgive me, if my visit to this wonderful country, which stirs the soul by its energy, should have prompted me to dream of what that energy might do in the sphere for which religion was given us by God—I mean the splendid recovery of humanity to its own best for which it perpetually yearns; and to believe that the main agency can be found in your branch of the Catholic Church and ours, as preserving our individuality (as Churches of two free nations) we link hands to bring about a recall, in all departments of life, to the reign of the Law of God.

IV
AT WASHINGTON CATHEDRAL

A SERMON

“Thine is the kingdom, and the power, and the glory, for ever.”—St. Matt. vi. 13.

WHAT is it which most strikes an Englishman visiting America for the first time? It is that he has found a country which desires to grasp all that the world is with the hand of youth, and determines, as a nation, to love life and see good days, and in so doing has found itself face to face, and rejoiced to find itself face to face, with problems of enormous far-reachingness and complexity.

Go where I will, the system of law, the system of politics, the theory of morals, the questions of theology (whatever may be said of the results) assuredly bear the impress of strong hands and minds moved by marvellous venture and resoluteness. Every little matter of everyday life, the shops, the streets, the ethics of society, tell the

same tale of a vigorous race, untrammelled by prejudice, going forth to look life straight in the face.

Can anything be more exhilarating? Yet there is a graver reflection. To me one of the most mysterious passages of the Gospel is the one which portrays the Temptation in the wilderness. The strange and magnificent personality of Satan, his acknowledged power, his ability to understand and appeal to humanity, the glitter of his audacity, and the evil purpose which lies behind—namely, his sinister design to destroy what he sets himself out to charm. But, above the mysteries, his claim to the possession of the kingdoms of the world—all these will *I* give Thee if Thou wilt fall down and worship *me*.

It is, my brethren, that claim which presents the graver side, as one contemplates the push and energy, the youthful venture, and the success which follows those qualities in a nation such as this. "All this will I give Thee," and one stops and asks who is master here?

There can be but one answer. Satan, thy claim is false. It is God who is master. O God, Thine is the kingdom and the power and the glory.

But then there comes in that other mystery connected with the free will of man. I mean the

awful responsibility of man inasmuch as God allows him to be partaker with Him in his eternal destiny, and upon that the still more awful fact that the *man may sell his soul*.

So, precisely, with that aggregate of men moving in concert which we call a nation, a nation has to choose whom it will serve, and it is on that choice that the quality of a nation's soul depends.

Unless it moves in the light of God's will its tendency is to develop at a low level, to be short in outlook and self-centred.

These are the grave thoughts which move any man who contemplates the vigorous national life of such great countries as yours and mine.

We cannot get free from the fact that a nation, like an individual, can gain the whole world and lose its own soul.

And the thinker stops and asks what is the instrument which God, who from His throne watches the growth of His own world, has devised for helping a people to develop on the higher lines.

If that instrument be not the Church of God, I know not what the function and utility of a Church may be.

True, too true, a Church may spoil God's

vocation, it may be a worldly or self-seeking Church. There have been crises in history when the Church has not helped but has actually hindered the true development of nations. So we of the Church have to look to our course, and probe our motives; but if a Church be *not* self-seeking, if wealth, success, popularity or power be not its aim, if it solely desires to reflect God's will and be the salt of the earth, if its ministers abandon ambition and salutation in the market of this world's affairs, then it has in its hand a glory greater than the uppermost rooms at feasts.

This seems to me to put us of the Catholic Apostolic Church in a position of immense and grave responsibility to any nation in which the Church is placed, and that is what fixes the eyes of the religious upon the Convention at St. Louis this week.

The position is grave.

It is grave, but it is exactly the one indicated by the Old Testament. Some one has said that Holy Scripture is a literature of crises, and so it is; it is a repeated record of the world, age after age, exhibiting its tendency to go wrong, to take things near as more important than things far, to prefer the seen to the unseen, things

material to things spiritual, to worship the golden calf rather than the unseen God in the mount.

It is an equally constant record of the watchfulness of God to recall His creation back to the higher level, sometimes, as Hosea calls it, by "alluring" it, sometimes, as that prophet again says, by "having a controversy" with His people.¹

Again and again the crisis occurs, and again and again the Lord arises out of His place and "breaks in" upon humanity.

To-day, in the midst of a forcefulness of intellect, commerce, wealth, pleasure, ambition such as the world has never seen, a forcefulness in which each side of the Atlantic has been rivalling each other, God has broken in.

Far be it from any God-fearing man to say that God makes war or loves war. War in all its horrors is the result of the ambitions, the will, the passions of men gathering in force as they go on until presently the accumulation produces the catastrophe, but God uses war, and He is using it now, as He breaks in upon a wildly self-seeking world, and calls it to His feet.

Happily the American people, although deeply moved by the horrors of the war and chivalrously praiseful of whatever there is of bravery, pity,

¹ See Canon Daniell-Bainbridge,

generosity, justice or self-sacrifice, is yet, let us thank God for it, not intimately involved.

But that aloofness does not prevent it being stirred; the newspapers are full of war news, and a quick-witted people can learn the lesson as truly as if it were involved. In fact, the higher-minded Americans seem to me, as I have the privilege of moving among them, to be as seriously stirred as we, only without the agonizing stimulus of personal loss of those we know and love.

There exists, therefore, here, as with us in Europe, the *movement* in which *God* is *calling* men to think, and we ask, What will the Episcopal Church of America do to focus all that is best in that movement so as to bring the nation to the fulfilment of God's intention?

It is a mighty occasion with unmeasured opportunity.

Perhaps there is a destiny in the comity of nations for America, such as she has not yet touched; perhaps it is to her and from her that great things are to flow in the coming re-making of the world, for who can doubt that this free and vigorous people may be the chosen field for a religion which makes us free and for a spirit which giveth life?

It has been said by an American, whose book I lately read, that, in all this controversy of war, America is the future hope of the world; if so there is a call for the Church of God. In answer to such a call let the English-speaking Church take its place.

The Episcopal Church of America must preserve its nationality—we do not dream of any centralization, in which Washington is merged in Canterbury—no, we are *sister* Churches, but we have a common origin, a common worship, a common tongue, and surely ties of community may well be more forcible than any quasi-papal centralization.

What a destiny, then, may be in store for you and us, if, with hands linked, hearts in tune, we set forth in apostolic sincerity and simplicity to tell a world that the only method of reconciling the conflicting interests of men is to be found in the wisdom of Him “who knew what was in man,” Jesus Christ our Lord.

V

SERMON BEFORE THE UNIVERSITY OF HARVARD

“The truth shall make you free.”—St. John viii. 32.

I WILL ask you to pardon the use of a few special words before I deal with the subject matter of this morning's address.

I come as the bearer of words of greeting to Harvard College from the College of Emmanuel at Cambridge, England, of which I am an honorary fellow.

You will remember that in the seventeenth century, John Harvard, having received his education at my college, came to New England, and by his will left books and money to endow a college principally for training men for God's ministry. The sum was not large and the books were few, but they were the seed plot of this great seat of learning.

It is recorded that when Sir Walter Mildmay founded Emmanuel College, Queen Elizabeth asked

him what was his intention, and he answered, "I have but cast an acorn into the ground. I know not how God will give the increase, but I trust it may become a great oak." The same may be said of John Harvard. He put his few pounds and his few books as an acorn in New England's soil, at a time when some of our most convinced Christians had come across the mighty ocean in search of religious and civic freedom, and it has become, indeed, a mighty oak tree, beneath which many an American son has found refreshment, as he acquired a trained and cultured mind.

Thus Mildmay's College greets Harvard's.

But I have another link with Harvard. When I was Bishop of Southwark we possessed a precious document in the Church of St. Mary Overie, where Shakespeare had worshipped, and where Shakespeare's brother, and the poets Gower, Beaumont and Fletcher were buried, and that treasure was the certificate of John Harvard's baptism. I represented the fact to Mr. Choate, the then ambassador of the United States, and by his action the chapel of St. John, in what is now Southwark Cathedral, was restored, and a window erected to your founder's memory. In both capacities, as former Bishop of Southwark,

and as a Fellow of Emmanuel College, Cambridge, I offer you of this university our affectionate greetings, and our assurance that we watch with pride your constantly increasing prosperity and renown.

But now I turn from these peaceful considerations to others which I believe you also share, viz. the call which God is making to us through the direct and indirect effects of the present war.

We in England are, as every one knows, quite resolute in our determination to see the war through; on behalf of the freedom of the whole world we are determined that national life shall be possible among nations large and small, especially the small ones, according to their legitimate racial instincts.

And as we believe that this cannot be, unless the word of nations is sacred, just as the word of individuals in their mutual engagements is sacred, so, therefore, we are determined that treaties shall not be lightly torn up or evaded, and that no one nation shall seek to be over all.

For these reasons we are prepared to go to the end, and we are ready to spend treasure and resource which will not be easily exhausted. It will cost us much, we must be content to sacrifice wealth, to shed our blood, to pour out

our tears. But no nation is worth preserving unless it has a soul, and if we have peace it must be peace with honour.

But when the anxieties of war are over, the equal anxieties of peace will begin.

For the moment we have a truce between political parties, and between the constantly recurring questions of capital and labour, for we are united as patriots who desire to maintain the honour of our country, but when the patriotic struggle is over the struggles in these social questions will revive.

Without doubt we are facing changes which will be profoundly democratic. Nor need we fear democracy if the hearts and minds of men are set to accomplish a *real* democracy, a *commonwealth* in which the rights of all classes, those who have possessions and those who have not, are respected with equal firmness. Our danger is the danger of all democracies: that it may be one-sided, and that one of these component parts of the State shall be considered at the expense of the other. But we do not fear anything from honest democracy.

We did not always say this. When England and America separated, more than a century ago, we certainly did not understand commonwealth.

You have helped us to work out the problem, both in what we have to achieve and what we have to avoid.

But to learn, and to be humble enough to learn, and to admit that we want to learn, is the part of a great nation, just as truly as it is the part of any great man. For no man continues to be great who always desires to be in the teacher's chair. In England, therefore, we admit that we have much to learn in the making of a New England.

Even amidst the din of war, committees of our best men, happily regardless of party politics, are sitting to discuss how the employment question is to be faced, how our home-coming soldiers are to be provided for, how woman's work is to find its sphere, and how our commerce is to be conducted. But already this is clear, that adjustment cannot be achieved without the co-operation of all classes, as they determine to work together as brothers.

Now this brings us to the question which must be asked from the Christian pulpit, and which justifies my calling your attention to such affairs on a Sunday morning, and the question is this—

God cannot love war, He cannot, in His mercy and justice and love, willingly bring His creatures

into the agony which now possesses the nations, but the whole history of nations shows us that in His Providence He can overrule for good the evils which the passions and ambitions of men have brought upon themselves.

Is He, then, leading the Anglo-Saxon race, through the war, to greater developments for the sake of the comity of nations and the brotherhood of man?

Is it to this that God is, after all, leading us through the war? Is He leading our nation, which has shown itself to be so youthful and virile, when some people had thought we were in decay, into a new brotherhood which shall be an exemplar to the world?

I believe He is, and that is why we, who are men of peace, wish to be firm.

We are already shy of using the phrase, British "Empire." As we look forward to the co-operation on even terms of all our dominions, of Australia, of Canada, of India, of Egypt, of South Africa, and desire that they shall sit, by representatives, in a truly central Parliament of all our dominions, we prefer to use the word British Commonwealth rather than British Empire. Is God leading us to this brotherhood? If so, let me record my conviction that it can only

exist on the principles of that great philosopher of brotherhood, Jesus Christ our Lord.

No committees, no acts of Parliament, no rules of trade unions, no historical arguments will permanently settle the problems. The only force which will accomplish the brotherhood of man—the true democracy—will be the new spirit which forgets those things which are behind, which has sufficient greatness to call men to forget, and which can press towards the mark, and which is summed up in the sentence which is the true safeguard of all community life: “Do to thy brother what thou wilt that thy brother should do unto thee.”

The greed of the capitalist and the equal greed of the operative must find their mitigation and adjustment in those methods of Christian self-surrender which conquered the world in the days of imperial Rome and can conquer it once more.

The idea of community of goods sketched in the Acts of the Apostles and apparently abandoned as unworkable, was not really abandoned, it was only translated into the condition which was compatible with the existence of society, viz. that whatever a man's possessions may be, he is a trustee for the welfare of his brother man.

When Constantine saw up in heaven the Cross,

with the legend, "By this conquer," he saw more than a symbol which should take the place of the Roman eagle; he saw that there is no power which can achieve the peace of God, except the splendid power of self-surrender to the needs of the brotherhood, the power of that Divine Person who gave His life a ransom for many, Jesus Christ, to whom be honour and glory for ever.

These are the things which to-day are moving the minds of Englishmen, those who are usually called religious and those who are not. They are asking what religion can or will do at this juncture, and they are telling us that if anything is to be done it must be by a strong religion which knows what it is called to offer to a storm-tossed world.

The days are past (believe me) for a religion of negatives, of platitudes, or of mere argument, still more of emotional sentimentality. These can do nothing for mankind in these days of stress. What we need is a religion which will *rule* men's lives and regulate conduct, and that religion must have its aspect towards Judgment as well as Hope.

When St. Paul stood before Felix he reasoned of the vital necessities, and they were righteous-

ness of life, self-control, and (as a matter that cannot be avoided) judgment to come.

A religion of awe as well as hope.

Who can doubt that in such a reform of life and reform of religion, your race and ours, one in origin, one in language, one in a thousand traditions and usages, a race free and vigorous, may be the chosen people for the promotion of a faith which makes men free, and of a spirit which giveth life?

Jesus said, "When ye have lifted up the Son of man, then shall *ye know*, and the truth shall make you free."

VI
BOSTON CATHEDRAL
ADDRESS ¹

“That ye may know our affairs and how we do.”—
Ephes. vi. 21.

IF I were to speak upon those topics which to-day are moving America I should risk the tiresomeness of one who knows less than his audience, but possibly you of our sister Church may desire to hear something of what is deeply moving us as a Church in England.

My country is undoubtedly stirred very deeply by the direct and indirect consequences of the war.

There is hardly an institution, religious or secular, over which the words *cui bono?* are not now being written. But the striking thing is that the inquiry is not at all revolutionary. It is too serious, too quietly introspective to give

¹ The gist of this address was also given at Trinity Church, New York.

much opening to those who live on other men's passions.

Nor, again, is it for an instant a movement of panic or fear. In a long life I have never seen our nation so unitedly resolute, even doggedly resolute.

It just amounts to this, that among those who by no means call themselves religious and those who do, there is a wide belief that God in the present juncture is calling the English nation to make a New England.

In spite of the anxiety, it is a joy to live in an age when a great nation sets itself to reform without any desire to destroy. For with us party politics are, for the present, in a state of truce. We are not working for any party to win—we are united as patriots.

If I claim that such a movement is from God, I disclaim at once that war in itself can be pleasing to God. I must not stop to argue that point, but it is necessary to state the fact that, in general, I find no such allegation.

But this, I think, we do see, that the Bible itself is a record of such crises. The world develops, it must develop if it has life and movement; even the rocks move, but as far as the humanity of the world is concerned, unless it

moves in the light of the Gospel, its tendency is to develop at a low level, to be short in its outlook and to be self-centred.

Consequently God "breaks in," or, as Hosea says, "The Lord arose out of His place." "He has a controversy." He remonstrates with His creation for their abuse of free-will.

This is specially so when humanity, in all its earthly attributes, runs strong, as it does now with us. The very eagerness of temporal pursuits has a tendency to warp the conception of the wider spiritual conditions which are its heritage. That is why the keen business man is not always a great man; he lacks completeness, he finds it very hard, in spite of himself, perhaps, even to appreciate spiritual aspiration.¹

Consequently great principles, or what are superficially called the moral virtues, take a low level. Mercy, sincerity, truth, brotherly love, begin to dwindle; they cannot thrive merely on intellectual sustenance, they need for their fulness spiritual experience.

We in England (and perhaps the condition is not wholly unknown in the States) have suffered from such a decline. Time again forbids me

¹ See Canon Daniell-Bainbridge, *Lent Addresses in St. Paul's Cathedral*.

to expand and justify this statement. But I venture to state, as a fact, that politics, commerce, society, the morals of married life, and also of unmarried life, the level of luxury, and even religion itself, had, at the opening of the Great War, shown those symptoms of self-indulgence, apart from God's law, and of an over-value of wealth for its own sake, apart from how it was acquired, which have been the precursors of decay in every empire the world has seen. Then came the message to the British Empire. Suddenly God opened His controversy, but He did it with infinite love and patience. Brothers, it is the wonder of God's dealing, how patiently He leads us.

First He recalled us by a marvellous infusion of the spirit of service. It is splendid how the gilded youth, which had distinguished itself in the arts of idleness, stopped, recoiled, and then bounded forward to do service. Service is the fashion in England. A girl who is doing nothing is judged to be lacking in intelligence, and this service, mark you, is hard right-down work for other people, often for the roughest and poorest.

So God led us to serve, because service given to fellow-man is the necessary counterpart of service to God.

This learnt, He led us by sorrow. Soon, too soon, England, like Egypt of old, knew that there was no house in which there was not one dead.

Thus men and women, in the swing of materialistic life, paused. Some of them quickly learnt what they had never been able to accept before: that the sufferings of this present time are the assurance of a glory which shall be revealed.

Others complained that all they had heard of religion had no power now to satisfy them. Poor souls! how could it be otherwise? For years we have taught in our schools, primary, secondary, and even in the great public schools, a religion from which all that might be called enthusiastic or positive was removed, and we have left our young souls nothing scientific and constructive upon which to work out the principles of life. Religion, as taught, had no strong obligations or much restraint on thought and action. And the welcome given to a criticism which was not constructive, left the mind anchorless.

Suddenly the need of a strong, positive, life-disciplinary religion became manifested. The soldiers asked for it. Those at home needed it.

But we had mutilated our gospel, and in an age which worships humanity had flattered the

people that if they had a general philanthropy it would do. We had feared to tell them of that other side of God's dispensation, which calls for self-control and warns men of a real judgment to come.

Thus the need came for us to go back to the Rock from which we were hewn, and England is awakening.

Who was to lead?

Plainly, whatever may be said for and against a national Church, there is this advantage, that there exists a body whose duty it is to proclaim God's Voice to the nation, and that there exists a manifest channel by which the voice of the nation can rise to God.

The course was obvious. The Archbishop of Canterbury, as Primate of all England, called upon the Diocesan Bishops, and the Bishops invoked the priests of every parish throughout the country. Thus the voice went forth over the land, "Come back to God;" "Recognize His overlordship;" "See in Him the Author and Giver of all good things;" "Fall low in heart and mind before His Majesty."

The Church has never, for centuries, perhaps never since the time when, in a different sphere of responsibility, it won for England the freedom

of Magna Charta, fulfilled its task more rightly than in the National Mission.

Of course, no such movement fails to evoke opposition, and even derision. The world, like the Greeks of old, sees in it nothing but foolishness. But God is stronger than the world, and I believe that we are on the eve of a revival of religion on the ancient lines, only interpreted by new methods.

If the movement develops slowly why should we complain? Centuries of misuse and misapplication of the gospel may need years for the needed reform. Perhaps we have most to fear from any effort to be dramatic or advertising. Reactions lurk within revivals. Christianity itself went slowly, and our first need in bringing the people back to God is the creation of white-hot foci of resolute, convinced people who will radiate their heat to a wider circle.

These are our conditions—yet no one who watches this remarkable movement of English minds and souls will be able to take full advantage of it, so as to effect the redemption of the empire, unless he takes in the whole episode in its beginning, rise and finish. Let me illustrate.

Last week I was watching the rapids of Niagara. What a turmoil of waters was there,

the pressure of their huge volume into the narrow channel made them toss themselves high into the air, made them swell and jostle, rushing, retreating, advancing. No stormy sea ever produced quite the like. It seemed as if a thousand powers of passion and ill-will had broken forth, and that no hand, no voice, not even the "Peace be still" of Galilee, could bring them into calmness.

Beyond this outbreak of forces there stood, absolutely serene, beautiful and motionless, an amphitheatre of woods, towering tree above tree, in many-coloured glory.

The contrast between the angry turmoil below and the stillness of the watching glories above preached the lesson of England's struggle.

Below, all the contentions and sorrows of the war, bred of human passion, of human ambition, of human self-assertion and disregard of Christian altruism, are rushing along, God knows whither; above, the Lord of all things watches in perfect beauty, "Though the waters rage and swell He remaineth a King for ever."

And Niagara preached another lesson still.

What was the cause of the turmoil? Was it momentary? Was it self-caused? Look again. Far, far behind the rapids there flowed the great river, deep and strong and wide, and seemingly

unruffled. Yet the forces were all there, until the narrowing of the issue of things brought them into contention. /

So our war troubles have their source before the war. For years we have allowed the national character to drift. Materialism, the love of money, self-indulgence, wrong views as to money-getting, bitter strife between capital and labour, crooked methods of commerce, crooked methods of politics, violation of the purity of married life, forgetfulness of home duties, forgetfulness of God, of His worship, of His day, His word, have been allowed to run along in the stream of life, under an almost smooth and smiling surface, until suddenly the war showed things as they were.

What, then, is God's will, as in His infinite majesty and loving stillness He overlooks the strife?

Surely He is calling, calling all men, and saying there can be no peace except the peace of God.

Will the British Empire, our mother islands and all the wider dominions beyond our seas, awake to see the opportunity of our race in bringing the world back to God before it hopelessly merits His wrath? Or will it still be immersed in the *smaller* issues created by the strivings of men one with another?

That, brothers, is the question we have to answer, and, with all the conviction I am capable of, I put it before your thoughts and prayers to-day, for we need the American people.

You can help us immeasurably by creating a better public opinion on such matters as the obligation of worship and the necessity of the Christian leading a righteous life, and the paramount claim of the fellowship of man with man in God. You have some experience which we have not, as you have struck out, untrammelled by tradition.

As we strike out now, we need your sympathy, your prayers, your knowledge, in reconstruction not only of things ecclesiastical, but of the relation of church to civil life.

And it is worth while. If, in the future, the two great Protestant Episcopal Churches of the West are found hand in hand for the furtherance of the highest interests of their common race, what splendour may arise from the movements of God's messengers which are undoubtedly amongst us in these grave days of war.

VII

[Reprint of the Report published by the Pilgrims.]

LUNCHEON BY THE PILGRIMS
IN HONOUR OF
THE RIGHT REVEREND HUYSHE
WOLCOTT YEATMAN-BIGGS, D.D.,
BISHOP OF WORCESTER, ENGLAND,
AT THE BANKERS' CLUB, NEW YORK,
NOVEMBER 5, 1915.
SPEECH OF HONOURABLE CHAUNCEY M.
DEPEW,
FORMERLY UNITED STATES SENATOR,
AS PRESIDING OFFICER.

GENTLEMEN,—We have had the honour and pleasure to entertain distinguished representatives of every department in the life of our kin across the sea. We have welcomed diplomats and soldiers, admirals and members of Parliament, men of letters and educators. This is the first

time, however, we have had the pleasure and privilege of receiving the Church.

There is a most interesting historical relationship between the Church of England and the Protestant Episcopal Church of the United States. The colonies had the Church of England as the established one in most of their charters, but they were all attached to various dioceses in England. At that period there came over here a lot of fox-hunting preachers who did no good to the Church. (*Laughter.*) The two most interesting representatives of the English Church who came to America were the Rev. James Blair, who was sent over by the Bishop of London, and who founded William and Mary College, and the famous Bishop Berkeley of Cloyne, who was so impressed while at Newport with the future of the then infant colonies—for it was in the year 1729—that he wrote this immortal and prophetic stanza—

“ Westward the course of empire takes its way,
The first four acts already past,
A fifth shall close the drama with the day :
Time’s noblest offspring is the last.”

When this poem is recited, as is often the case in our schools, the student always believes that the good Bishop saw in vision the republic of the United States as it is and will be, when in his last

line he wrote : " Time's noblest offspring is the last." (*Applause.*)

After the independence of the colonies, and the formation of the republic, our people determined upon having an American Church. They elected two Bishops, the Rev. Samuel Seabury and Dr. William Smith. The Archbishop of Canterbury, conservative then as always, refused to raise them to the rank of bishop, but at all times there can be found in the British Empire a protester and a kicker among the Scotch (*laughter*), and so the Scotch nonjuring bishops performed the ceremony and consecrated our first Bishops, William Smith and Samuel Seabury.

At every gathering, whether of the Pilgrims of the United States or of the Pilgrims of Great Britain, or on any international occasion, the sentiment expressing the feeling of the hour is always the union of English-speaking peoples because of their common literature, common law and common language, and because they are the equal inheritors of great names which have adorned the literature of the world. But there is a nearer and closer tie, in the English Bible and the Book of Common Prayer. It is the universal and unquestioned testimony that the English Bible, that inspired translation by the convocation at Westminster,

has done more to preserve in its purity, elegance and power our common English tongue, than all other literature combined. (*Applause.*) The noble liturgy of the Book of Common Prayer is now in use, in whole or in part, in nearly all our religious communities.

We are receiving the Bishop on the day before one of the most interesting, exciting and critical elections in the history of the United States. He will witness the wonderful spectacle of sixteen millions of men of different ideals, politics and beliefs, going to the polls to-morrow, after a most exciting and somewhat embittered contest, to vote for their favourites; but he will also witness, on the day after election, that, whoever wins, the verdict will be accepted loyally by all. (*Applause.*) He will witness this finest triumph of the democratic spirit, after one hundred and twenty-seven years of self-government and submission to the will of majorities. (*Loud applause.*)

Because of his visit here being at this critical period, every agency known to the Press has been used to extort from the Bishop an opinion upon the election. (*Laughter.*) A distinguished diplomat once fell to these insidious wiles and was recalled, and his career thus ended (*laughter*); but our guest has the art of the diplomat and the

wisdom of the Bishop. His position has been the perfection of tact and wisdom. He could not help saying a word on the international situation, but while speaking, both as an Englishman and a patriot, upon the righteousness of his own cause, he has applauded the position of the United States because of its neutrality.

The President of the United States very properly issued his proclamation that, both as a nation and as individuals, we should be neutral. Official neutrality, however, cannot reach the heart nor control the mind. The moral force of the heart and mind of the vast majority of our people has been and is with the cause of the Allies. (*Loud applause.*) We have a cosmopolitan population. On its proper day every year the English and those of English descent gather under the banner of St. George, the Irish under the banner of St. Patrick, the Scotch under the banner of St. Andrew, the Welsh under the banner of St. David. I remember attending a Welshmen's banquet once, and I offended them by saying they had the wisdom of General Grant and the obstinacy of an army mule. (*Laughter.*)

Then you have the French celebrating the birthday of Lafayette, and the Germans, the Scandinavians and the Italians observing their

natal days. On that day the toast, the eloquence, the story and song is for the glory and achievements of their ancestors. I want to say to the good Bishop that we have in our country a mixed nationality, the most cosmopolitan in the world, and we recognize that distinction; we recognize that, on St. George's Day, it is for the English to say what they please (*laughter*), and that on St. Patrick's Day it is for the Irish to say what they please, in spite of the English and everybody else. (*Laughter.*) But whenever, and wherever, the flag waves, or the interests of the United States are involved, we are all Americans. (*Great applause.*)

I remember being in London, many years ago, when the American Church had sent as delegates to a great Church convention there, Bishop Potter of New York, the Bishop of Albany and the Bishop of Michigan. I was told that it was the custom of the Bishops as they met each morning to greet each other only by titles, as "Good-morning, London," "Good-morning, New York," "Good-morning, Worcester." The Bishop of Michigan was a great favourite, but it was difficult for his brother-churchmen to grasp and pronounce this strange Indian name, so he was loudly and enthusiastically greeted one day by

an admiring prelate as, "How are you, my chicken?" (*Great laughter.*)

I met Mr. Gladstone many times, but in the first opportunity I was worsted by one of our Bishops visiting London. It was a dinner arranged for me to meet Mr. Gladstone, and, when the lady next him retired with the others, I was to take that seat. This American Bishop had been a famous athlete in his college days, and the moment the ladies left he made a flying leap over the chairs and landed in the seat alongside of Mr. Gladstone, which had been reserved for me. (*Laughter.*) He engaged the great statesman in one of his favourite controversies, which lasted all the evening. When I was asked again to meet Mr. Gladstone, I said: "With pleasure, if there are no American Bishops there!" (*Loud laughter.*)

Our guest, the Lord Bishop of Worcester, was, in his university days at Cambridge, the champion athlete of his college. (*Laughter and applause.*) His training has done him good service in the work of the Church Militant. He was welcomed with enthusiasm and parted with with regret by the members of that great historical convocation which met in St. Louis. We laymen and Pilgrims extend to him our most cordial greetings. While at St. Louis he gave utterance to a sentiment

which will be easily the sentiment on this occasion. He said, " I cannot talk upon your local or national political affairs, but I can talk upon the relationship between our two countries, and I can especially utter this sentiment, that as an Englishman I am glad you have practised benevolent neutrality." Well, we have practised benevolent neutrality because our markets are open to everybody who can get into them. (*Laughter.*) We have obeyed, according to the law, every proper proclamation of our President respecting neutrality, whether national or individual. Nevertheless, there is one thing that cannot be controlled : No law, no President, no power can control the mind or the heart of the people, and the minds and the hearts of most of America's citizens are with the Allies ! (*Great applause.*)

Gentlemen, I have now the very great pleasure of presenting to you the Lord Bishop of Worcester. (*Loud applause.*)

[Led by Mr. George T. Wilson, the Pilgrims and guests arose and gave three enthusiastic cheers for the Lord Bishop.]

THE BISHOP OF WORCESTER—

Mr. President and Gentlemen,—If it be true, as Mr. Depew has said, that I was a bit of an

athlete in those dim and distant days when I was young, I am sure that I am not nimble enough to rival the very remarkable speech he has just made. Whether it be its eloquence or its wit, I must not attempt to jump into his place. (*Laughter.*) It would be ill to criticize anything so charming as his remarks. But he did say just a word of blame or criticism, or something like it, in connection with the fox-hunting parson. (*Laughter.*) Well, I was one of those people myself! (*Laughter.*) It happened in my youth that we kept the hounds for a quarter of a century—exactly the same length of time I have been Bishop—and I remember very well that a similar speech to Mr. Depew's was made in England. I got up to defend the "riding" clergyman, and I said, "You must excuse me, for I was brought up among dogs." (*Great laughter.*) Upon which, the speaker at my right in the delegation muttered, in a very audible voice, "Yes, my lord, and you will go to the dogs in the end!" (*Renewed laughter.*)

Having liberated my mind upon those two points, I would like to say this: that among all the various meetings I have been called upon to address since I have had the happiness of being

in the United States, there is none which has struck me so forcibly, or, indeed, I will say, filled me with so much terror, as this one. But I do not for a moment accept your cordiality or hospitality for myself. I am only a representative. I came here as a sort of ecclesiastical ambassador to represent the Archbishops of Canterbury and of York and my brother-Bishops, carrying their felicitations to the Protestant Episcopal Church of America. Your kindness and that hearty cheer you have given me, in which Mr. Wilson led, will be carried to the Archbishop. (*Laughter.*) It is possible that the Archbishop will be a little startled when I enter Lambeth Library and try to convey to him in its full vigour the rousing cheer you have given me. (*Laughter.*)

Nevertheless, I must be a little personal, though I am only a representative, because, going about here in America, I feel like the Queen of Sheba; I feel that half of the wonders and attractions of America were not told to me. That is what I have been learning, and that is what I shall never forget. If you ask me what my experiences were, I should, of course, tell you that, having been in the States only seven weeks, I am quite ready to write a book! (*Laughter.*) I was very much

struck with an article I read just before I came over here. It was by a gentleman who professed to tell us what the American nation felt. He told us that he had luncheon with the President, and he also told us that he felt quite certain about a matter which I am very sure you to-day are not so certain of, and that is the result of the Presidential election. When I had finished reading this article, I made inquiry and I found that the writer had been in the United States for just three weeks. (*Laughter.*)

Well, if I had been here seven years, instead of seven weeks, I should be very much more diffident about the book which I am not going to write. (*Laughter.*) But I think if I did undertake to write it, I should have several topics or chapters to write upon. One would be on Art. I have been delighted to know what a really intrinsically artistic nation America is. I do not think the people of England really appreciate the deep-down, solid artistic sense which is so obvious everywhere in America. For instance, when some artists in England were doing fine things and others were painting tea-tray landscapes in the middle of the nineteenth century (I hope there is no reporter present who will repeat this to the Royal Academy), you in America were

producing your magnificent masterpieces of art of the Hudson River school.

Another thing of which it seems to me you may be very proud is your architecture. In your public buildings, residences and monuments you have the most beautiful, pure, simple style of architecture. I do not know that any nation would be able to produce anything that would exceed in simple impressive beauty that circular monument on the banks of the Hudson River which commemorates your soldiers and sailors, or that would surpass the delicacy of the architectural features of the White House, or that beautiful simple structure which is now being erected in Washington to commemorate Lincoln, which might be a pure Greek creation, or the splendid obelisk to Washington—stern, simple and commanding.

I compare your architecture with that of some of the buildings we have in England; those, for instance, that we have been putting up in Whitehall, which some of you know, the architecture of which has transgressed canons which you do not transgress. Our tendency in England is to use ornament for its own sake, independent of construction. We have littered our new offices in Whitehall with a meaningless array of cupolas

and gigantic "pepper-boxes" to worry the skyline. (*Laughter.*) Well, we have come over to you to learn.

And if you will let me pursue that theme, I would like to mention something about the remarkable museums you have here. As a member of the Burlington Fine Arts Club of London, of course my eyes are open to these things. I have been struck by the fact that almost every one of your large cities—not only of the most important ones—has some kind of an art museum, beautiful outside, roomy and spacious inside, and either filled with works of art or, if not filled, at all events showing signs of the beginning of a collection, and in arrangement they are carefully educational. If I knew nothing about Oriental art, I could go to one of these museums and learn in a few hours much, for instance, about the rise of Oriental pottery. You have also, of course, some of the most remarkable private collections.

Then, if I were to write that book, I would have a chapter on your hospitality. Could anything be more generous, considerate and delicate than the hospitality of the American people? You invite a visitor from England, like myself, to come over here and speak or preach. At once every attention is given to the guest's comfort.

You invite him to one of your provincial cities, perhaps. He arrives there, and he finds a citizen or committee to meet him at the station. He is taken to the most delightful quarters. They find out beforehand what his tastes are. There is a programme of recreation suited to what he likes, and perhaps, if there be a lady in the party, there is a beautiful "posy" ready for her to carry in her hand. It is the delicacy as well as the generosity and the fullness of your hospitality that charms us of the older world.

Now, I must not go on at too great length on this theme, which you may consider frivolous. Your chairman, I think, has given me a challenge to say something about the relations between England and America. You may be sure I shall not talk politics. In my opinion—in spite of what my brother-Bishop here may say—a Bishop ought never to be a politician. It seems to me religion never thrives to its full if the spiritual power is confused with the temporal power. And so, whatever I may think in regard to political and material questions—and I do think a little about these things, for I was bred to be a diplomat until I fell in love with the call of Holy Orders—I shall not talk of them to-day.

If, then, anything I may say should seem to run

counter to the political opinion any of my hosts entertain, I apologize at once and say that that was not my intention.

I have been shocked from time to time at the suggestion that there exists among us in England a growing dislike for America, and that we are "sore" because of your attitude towards us and our cause. Now it happens that the circumstances of my life bring me into contact with all sorts and conditions of men, I might say from the top of society to the bottom. I do not quite know which is the top and which is the bottom. (*Laughter.*) Well, now, in this contact I have never seen anything to suggest an unfavourable feeling on the part of Englishmen towards this country.

Of course, no doubt we could have wished that your Government, or certain officers of your Government, would have handled certain matters differently. That is the measure, is it not, of criticism which falls to every Government, whatever it may be? But, on the other hand, we have not at all distrusted the American people. There is sometimes a distinction between one's estimate of a Government and of its people. If any Englishman had any doubt about American goodwill, let him travel about and talk with all classes, as I have done here, and he would be

quite certain of what the American people think.
(*Applause.*)

On the other hand, of course we know that you have had an exceedingly difficult part to play, and yet you have acted nobly in such things as your intervention for our prisoners, in your Red Cross Work, in your relief of the destitute, and in many other ways. Now, only a neutral nation could have acted in this way, because if you were not neutral you could not have had the *entrée*.

I speak for myself, and not officially, but I am sure I speak for a large number of English friends when I say we do not wish to see America at war. We ourselves feel the sorrows and the horror of it all, and we dread the after-effects of it on character too much to wish to see any nation which we love and admire so much as yours embroiled in its anxieties and tortured by its grim effects. (*Applause.*)

No doubt we are aware what neutrality involves, and in our Latin days we learned that he who desires peace must prepare himself for war. We know that. We know to a certainty that no nation can be secure which declares that it will not fight and makes no provision to fight.

We believe that it is right to put our trust in God, and that He will in the end make great

principles and right prevail. But we believe that in dealing with mankind He will put upon humanity the result of its own actions, and, therefore, though it is right to put your trust in God, it is right to keep your powder dry. (*Loud applause.*) Humanity will be responsible for its own actions. (*Renewed applause.*)

But for all that we do not wish you to be at war. We see a happier course. There is a dream present in my mind of what might be. It is of a great, noble, strong American people, moved by the highest principles of justice, mercy and honour, not engaged in war, but standing on one side, resolved that neither fear nor favour, neither commercial success nor material advantage, no flattery and no inducement shall make it condone what is faithless or unmerciful or dishonourable. (*Applause.*)

I can see such a nation standing as the big brother of smaller neutral countries and of those countries which, in spite of themselves, are not neutral because they are too weak to be so. I can imagine such a great nation standing for the freedom of others besides itself, against any attempt, from whatever quarter it may come, at universal empire, and willing to make sacrifices to that end. I can see that nation hailed by all

the world, even by those who have been at war, as the herald of true peace and of a progress which really, and not in pretentious phrase, gives to every nation, big or little, a place in God's sun. (*Loud applause.*) But such a nation would be a dignified nation, and one which others know could not be trifled with—a nation which could speak with authority and insist upon its voice being heard.

Gentlemen, that is the rôle which we in England believe that the most thoughtful Americans desire to play (*loud applause*), and which by reason of your geographical aloofness you are able to play. And therefore it is impossible that we, your English cousins, can nurture anything else except affectionate anticipation. (*Applause.*)

Some day we shall win! (*Loud applause and cheers.*) No Englishman doubts that for a moment. You have only to visit the front and see the soldiers' cheerfulness, that almost amounts to boyish sportfulness, to be sure of our spirit. You have only to be at home to see how those who remain there bear their sorrows of heart and their heavy expenditure of wealth, to be sure of our quiet, imperturbable resolution and dignity. (*Applause.*)

Some day England with her fine Allies will win

another world-victory for the freedom of men and of the right of little nations to maintain their own integrity and race instincts. (*Applause*) When this is done we shall have to set our house in order. The house has been searched by a whirlwind which has passed through it, and the furniture must be replaced. New aspects of the relation of capital to labour, new phases of religion, of politics, of domestic economy must find their place in our new house.

I doubt whether the temper of the Allies would at present suffer any suggestion of peace-intervention until the cause for which we are ready to give our all is accomplished. (*Applause*) But when peace comes, it would be indeed helpful if the neutral countries lent a hand in the adjustment of all our furniture, in the adjustment of those social conditions which will make for a lasting and common wealth. That is what we aim at. We are tired of the word "Empire." I do not think we want any longer to talk of the British Empire. We want to talk of the British Brotherhood and the British Commonwealth. (*Applause*.)

We look to America now so to uphold the ideals of justice, of mercy and of good-fellowship, that

the world may presently turn to it as a nation which, by its firmness of purpose and its greatness of thought, has won from us the right to be so regarded. That is what we are looking for when we come to settle our affairs. (*Applause.*)

Gentlemen, if I have said anything to offend you on this delightful occasion, I hope you will forgive my maladroitness. When a man feels strongly he is apt sometimes to be a little unmannerly in the way in which he puts his points; but I shall go home to England this week, cheered by the kindness of the Pilgrims, and assured by my contact with many kinds of people that whatever may be right and true and self-sacrificing in our allied cause has the support of the best and the most thoughtful people of America. (*Prolonged applause.*)

THE PRESIDING OFFICER (Mr. Depew)—

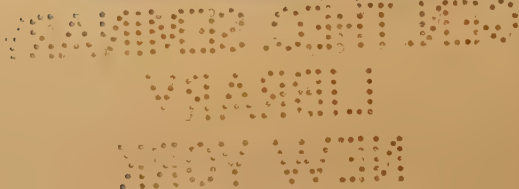
Gentlemen, in his eloquent and noble address the Bishop expressed deferentially the fear that he might have offended some one. I want to say, my Lord Bishop, and I speak for every one of the Pilgrims here, and you can carry it back to England, that the Pilgrims have never been

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more gratified by an Anglo-American entente across the sea than they are to-day. In your splendid utterances to-day you have exactly reflected our feelings and sentiments towards England and the Allied cause. (*Applause.*)

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